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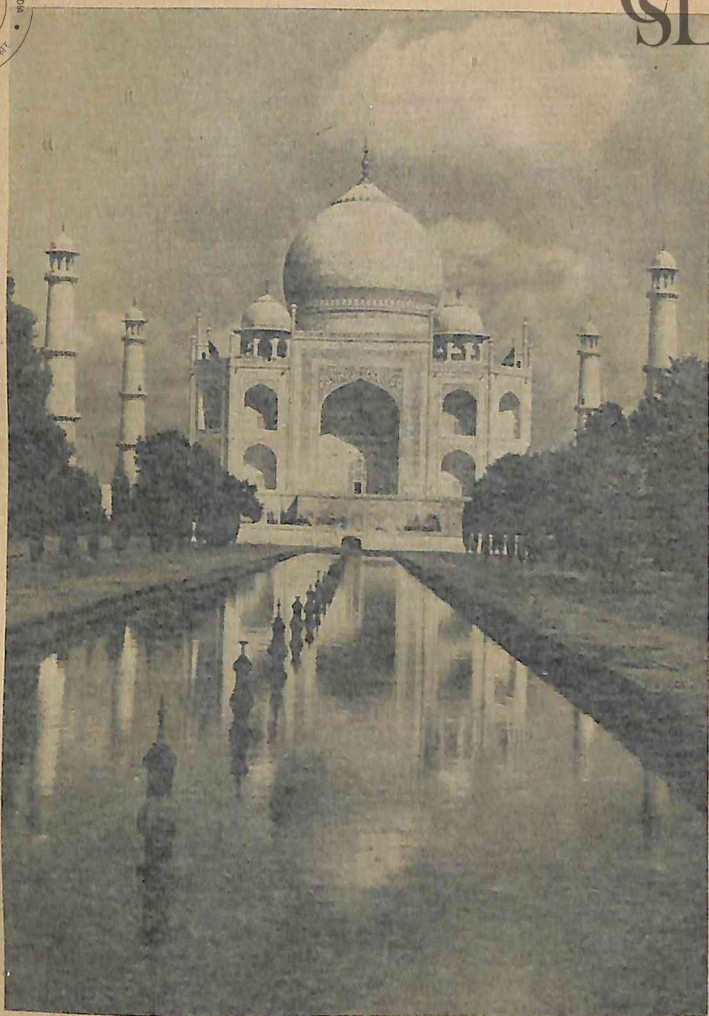
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INDIA



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The Taj Mahal, Agra

[Photo : Paul Popper



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INDIA

by
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Foreword by
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FOREWORD

"KNOW THE BRITISH COMMONWEALTH

WE are entering a new era in world history. The attempted enslavement of the human race under Fascist militarism—German, Italian, and Japanese—very nearly succeeded. After the destruction of this menace the world is rather like a street that has been "blitzed"—the houses knocked about, some of the people killed, many more hurt, all of them very weary. We have to rebuild the "street," building it better than it was before; and at the same time the dwellers in the street must be strong to keep order and to make it as secure as possible for the future.

The chief responsibility for doing all this lies with the new United Nations Organization, but will fall mainly on the U.S.A., the Soviet Union, and the British Commonwealth of Nations. Each nation will rebuild its own house and its own life in its own way, and yet none of us can succeed in that on our own. Our hopes at home are bound up with world prosperity and world security, and no nation can make sure of these things except by working as a member of a team, honestly accepting the obligations and sacrifices that team-work involves. That is as true for world affairs as it is on the football ground or the cricket field.

Successful team-work means behaving like good neighbours, but nobody has ever found it easy to follow the precept of paying as much regard to a neighbour's interests as to one's own. Genuine good-neighbourliness is not achieved by vague sentiment but by diligent effort to get *understanding*—understanding of the other nations' problems and points of view.

The British Commonwealth of Nations is an association of peoples—white, brown, yellow, black—scattered across the face of the earth. In two World Wars its

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FOREWORD

members have fought side by side. If they continue to work together in a genuine partnership in the new era which is dawning, they can do infinitely more in building up a really effective world society than any of them could do by themselves.

In the British Commonwealth, bound together as it is by common ideals and common interests, we have learned (and are still learning) the art of co-operation by give-and-take. Britain and the self-governing Dominions are a working league of nations, of which we hope India will soon become a free and equal member. The British Colonial Empire consists of over 60 million people, and we have pledged ourselves to do everything we can to help them to manage their own affairs and raise their standards of living. These two tremendous experiments will either go on, steadily strengthening the wider international co-operation we all hope for and need, or they will gradually weaken and we shall drift apart.

Which shall it be? The answer largely depends on whether we take the trouble to get to know and understand one another. The purpose of the Practical Work Books describing the people of the various countries of the Commonwealth is to help the getting of that better understanding.

VINCENT HARLOW



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INDIA

I. THE INDIAN COUNTRYSIDE

The finest country in the world is our India

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INDIA is a great and wonderful country with a great and ancient civilization. It is the home of almost a fifth of the people of the world. We ought certainly to know all that we can about them, since they form more than three-quarters of all the people of the British Commonwealth and Empire.

Yet when looking at India on the map of Asia how difficult it is to realize the size of that triangle jutting out towards the south ! But if we were staying at Peshawar in the North-West Frontier Province, and had a friend in Travancore, we should be a good deal further apart than if we were in London and he or she in Moscow.

Supposing we could fly over India in an aeroplane to get a general view, we should see that Nature had divided the whole country into three regions. We should look first at the wonderful snow mountains which stretch across the north, the Himalayas, the "roof of the world." They cut off India from the rest of Asia, except (and this is important—you will see why presently) for a few passes. If you were having your first look at the Himalayas from the ground instead of from a plane, and saw just a single peak coming out of the clouds, you would think at first it could not possibly be part of the earth.

Great rivers take their rise in the Himalayas and are fed by the mountain snows. They wash down fertile soil on to the plains, which stretch right across the country to the south of the mountains. Most famous of these rivers are the Indus and the Ganges. Up in our aeroplane this second region of India would look like a vast flat sea crossed by silver ribbons. But coming lower, we should be able to see that it was nearly all cultivated land with scattered



[Crown copyright reserved]
A fruit seller in the bazaar (see p. 43), Peshawar

trees and countless little villages. Along the banks of "Mother Ganges," the sacred river, and its great tributary the Jumna, we should see the temples and palaces of ancient and famous cities, and we should not be surprised to hear that this was the most densely populated region of the whole country. Then, flying west to have a look at the valley of the Indus as it flows through the Punjab, we should understand how that great Province got its name, which means "land of the five rivers." We might follow the Indus to its mouth near the important sea- and air-port of Karachi, capital of Sind.

But we must leave the plains and turn south to our third region, the actual peninsula. At once the landscape begins to change. There are hills, rocky hills covered with forest, and the land rises to a plateau called the Deccan. Its highest part is on the west, where the mountains called



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the Western Ghats are worn into fantastic shapes and towers. We fly over stretches of black soil specially suited for growing cotton, and see low-lying land to the east. Then to finish our tour we fly down to the far south, where the hills are covered with tropical vegetation and the coasts are fringed with palm trees, for here it is always warm and there is abundant rain. In this part of India there is little difference in season throughout the year.

But in the greater part of the country there are three seasons, known as the "cold weather," roughly from October to March, the "hot weather," from April to the middle of June, and the "rains," from June to September. The rains are brought by the wind called the monsoon, and over most of India there is hardly any rain all the rest of the year. And the monsoon itself is uncertain.

As the moisture-laden winds first blow in from the sea, the rain falls at its heaviest on the steep mountain sides nearest the coasts. Cherrapunji, in Assam, is the wettest place in the world, with an average rainfall of about 12 yards a year. But at places in the desert tract between the plains of the Indus and the Ganges the rainfall is less than 5 inches.

Yes, this great country of India can show us almost every kind of climate, of vegetation, and of scenery, from snowy peaks to tropical jungle. It is a country where Nature can be cruel, where at times there are earthquakes, cyclones, famines, and floods ; but mainly it is a land of colour and of sunshine.

2. THE PEOPLES

WHAT are the people of India like? That is a difficult question, for there are nearly 400 millions of them. Yet they are all Indians, however much they may differ in language and race, religion, customs, and dress. It is hardly surprising that they do differ when we remember that India is as big as Europe without Russia, and think of the number of different peoples on the continent of Europe! One reason why some Indians look very different from others is well

known. You remember the passes in the mountains of the north. Through those passes, ever since prehistoric times, invaders of many races have come down on to the fertile plains and mingled with the peoples already living there. As a result some Indians are as light-skinned as the Spanish and Italians, whereas others are dark brown in complexion, especially in the south, where there has been less mixture of races. In Assam some of the people resemble the Chinese. Let us remember that a man's feelings do not depend on the colour of his skin.

HINDUSTANI

HINDI हिंदुस्तान URDU مراج شریف	BENGALI বাংলা দেখার প্রাচী	TELUGU రాయల ఇంజనీ	PUNJABI ਪ੍ਰਗਣਾ ਜ਼ਮਾਨਾ	MARATHI साष्टग नमस्कार	TAMIL தமிழ் மகன வாயு
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These are the languages spoken by three-quarters of India's millions. Spoken Hindustani includes both Hindi and Urdu, although they are written differently. (The squares are drawn to scale based on the numbers using each language)

To-day it is not so much differences of race that separate the different peoples of India from one another as differences of language and religion. One hears about the 200 languages of India, but actually there are only a dozen or so main languages. Hindustani in its different forms is spoken and understood over a great part of the north, and that means by more than a third of all India's millions. In the diagram you see what the most widely spoken languages look like when written. Those of the south, like Tamil and Telugu, belong to an entirely different language group from those of the north. One of the great uses of the English language has been to bring together people from all parts of India.

In Britain Indian men wear European dress, except sometimes at parties, though the women keep to their own graceful *saris*, made in lovely colours. But in India you

can often tell the part of the country a man comes from by his clothes, and still more by what he wears on his head. The typical Indian head-covering (one can't call it a hat) is of course the turban, but turbans are of many different shapes. In the towns men often wear a kind of cap, black or white, instead of a turban, and Mohammedans favour a red cloth *fez*. When entering a house or a place of worship it is good manners to remove your shoes instead of your head-covering. Instead of trousers most men wear a twisted white cloth, called a *dhoti*, and over it a loose shirt. In the north long coats are often worn. A woman's *sari* is just a straight piece of material about six yards long, very cleverly draped, first round the waist and then over the head. Sometimes, as in the south, the head is left uncovered. Women generally wear their long, smooth, black hair parted in the middle and neatly coiled at the back of the neck.

All the many peoples of India have come together in a single Empire only since the days of British rule. There have been other empires and countless separate princedoms in the past, and still to-day nearly half of India belongs to the Indian States and is governed by Indian princes. These States are scattered over the length and breadth of India, from Kashmir down to Travancore, and a quarter of the population comes under their rule. But most people, when they talk about India, think not of the States, but only of the eleven great Provinces that make up British India.

Although Indians are of many different types, speak different languages, and live some of them in British India and some in the Indian States, yet they have much in common. In the first place two-thirds of them are Hindus, who share the ancient Hindu civilization. Those who are not Hindus are mainly Mohammedans. Secondly, the great masses of the people are peasants who cultivate the land and depend on it for their living. Thirdly, the educated classes, thanks to their knowledge of English and to India's railways, have for a long time now been able to meet and work together as Indians, from whatever part of the country they come.

We used to hear much about the "Unchanging East," but probably no other country, except Russia and perhaps



Market square in a small Indian town. Note the temple to the left

[Photo : Paul Popper



Twenty, has changed as much as India in recent years. It is true that in all the rich variety of Indian life you still find ancient and modern side by side. But everyone who goes to India now is struck above all by the new life and activity everywhere. Young India is on the march.

3. LIFE IN 700,000 VILLAGES

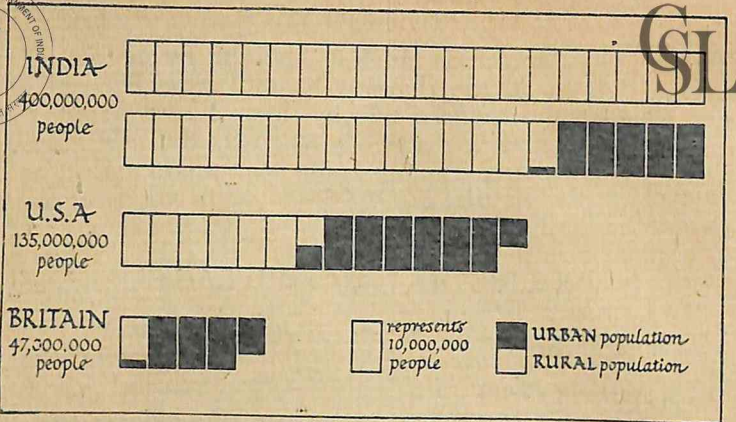
It is the turning of the mill that makes the flour-heap

INDIAN PROVERB

In the Northern Plains

INDIA is a land of villages. So it is to the villages that we must go if we want to see how the masses of the people live. Our first visit will be to a village in the northern plains. It is off the road, but a dusty cart-track through the fields past a grove of mango trees shows us the way. It is spring-time, but there is none of the freshness of spring. The sun is already very hot, and except for a few fields of wheat and mustard just outside the village the country looks bare and brown. There has been scarcely any rain since October, and the air is very dry. In another month it will feel like a hot flannel on one's face.

Mandu, a boy of ten with very bright dark eyes, meets us as we reach the village, and gives us the Indian greeting, folding his two hands and raising them to the level of his mouth. All the houses are built close together. They have no gardens and no windows. They are made of mud with roofs of thatch or tiles and high mud walls. Mandu takes us to his house, which is one of the largest. The doorway in the wall leads through a dark entrance into a courtyard, where the animals are kept at night. At the back are a few small rooms, one holding some big bins to store grain. Mandu has been out in the fields helping his father, Sada Ram, while his mother, Kamala, and his grandmother prepare the midday meal. The family's simple beds, almost their only furniture, are airing in the courtyard. They are made of rope, plaited criss-cross on a wooden frame with legs about a foot high.



Country-dwellers and town-dwellers in India, the U.S.A., and Britain

Mandu's little sister, Sita, comes in from school. Mandu used to go to school too, but his father took him away last year at the end of the rains when the crops were getting ripe, so that he could scare off the birds, and now he is helping in all sorts of ways. He and his father have been up since daybreak. First his father milked the cows. Then Mandu and a friend drove them and some of the neighbours' cattle out to graze. It was hard to find any pasture for them because almost all the grass was already dry and withered. Mandu knows that the weather will be getting hotter every day now, but he doesn't mind because he knows too that the mangoes (best of Indian fruits) will soon be ripe.

Kamala, his mother, has been up early also to grind the grain for the day into flour. Then she went down to the well to fill the water pots. (Grinding grain and fetching water have always been women's special tasks, but in many villages there is now a corn-grinding shed with a mill which saves hours of hard, dull work.) At the well Kamala always stops for a little chat with the other women before carrying back her two water pots on her head. She carries one balanced on the other with the wonderfully graceful upright carriage of the Indian peasant woman, and her silver bracelets and heavy silver anklets tinkle as she walks.



[Photo : D. Mackay

A peasant and his family. Note the simple type of plough, a sharply pointed piece of wood

Sometimes she takes Sada Ram his meal into the fields, but to-day she is making for all the family soft pancakes of flour and water, called *chupattis*, and a porridge of *gram*, a kind of split pea. The *chupattis* take the place of our bread. She cooks on a little mud stove, and to heat the food she burns flat black cakes like those that we see drying on one of the walls of the courtyard. They are made of cow-dung. It would be far better used as manure for the fields, but there is no firewood to be picked up near the village and coal is much too dear to buy.

When all is ready she will serve her husband, according to Indian custom, before eating anything herself. The family have two meals a day, and take them sitting on the floor. They wash before eating, and the food is served out of a brass dish. For plates they use large leaves (no washing up !), and they eat with their fingers.

Sada Ram's two bullocks are his most precious possession, and he is lucky enough to have also two or three cows, though they give very little milk between them. The best for milking is a cow buffalo. Some of his less fortunate

neighbours have only a couple of goats. I call the bullocks his most precious possession because they plough his fields, thresh his grain, and cart to market anything he has to sell. In the cold weather he uses them to draw up water from the well in the field to water his wheat.

In India wheat is a "cold weather," or *rabi*, crop, which only grows in the colder and drier parts of the country, and it generally needs to be watered either from wells or from a canal. In the *kharif* or rainy season Sada Ram grows millet and cotton. Altogether he has only a very small plot of land, three or four acres, like most peasant farmers in India to-day, except where several brothers farm together in a family. His grandfather had much more, but after he died it had all to be divided among his four sons. So, as the population grows, life on the land becomes an ever harder struggle. Large numbers of peasants have had to sell out and go to work as hired labourers.

Sada Ram has somehow to grow enough to feed himself and Kamala, and his mother, and Mandu and Sita, and to keep seed for planting his fields next year. Then there is the rent to be paid on his land, and interest to be paid to the grain-dealer, who is also the village money-lender. No doubt he will claim a large share of Sada Ram's wheat as interest on his loan. Like most Indian peasants, Sada Ram has been in debt to the money-lender for years, and sees no hope of ever getting a fresh start. Poverty and debt are the two great evils of village India.

But in spite of poverty the Indian peasant is cheerful and patient, honest and kind. When work is over for the day, Sada Ram and his friends will meet under the big *pipal* tree. The *pipal* is looked on as a sacred tree and is never cut down. A mud platform has been made round its base, and this serves as the village club, where the men sit and smoke the *hookah* (a peculiar kind of pipe), and discuss the gossip of the day. If there are disputes about cattle or land, they will consult the village headman. For the village is an orderly little society in which every family has its place. In the past each village used to govern itself through its headman and council. Nowadays Government appoints the headman from one of the leading families, and there



are other minor officials, like the village policeman and the *pattari*, who keeps the village records and accounts.

At the far end of the village from Sada Ram live the village workmen or artisans. Here we shall find the potters, who make the cooking and drinking vessels, and the carpenters, who mend the farm carts and farm tools. They are paid for their work, not in money but in grain. And outside the village itself live the *chamars* or leather-workers, who take off the hides of dead animals, and the village sweepers,* who have to do all the cleaning and clearing up of refuse. Very humble folk are these, looked down upon by the rest of the village.

Not all the village houses of the plains are made of mud as in Sada Ram's village. Many are built of sun-dried brick, especially where the peasants are rather better off, as in the Punjab. The further we go to the north-west the colder the nights in the cold weather, and the greater the need for good shelter.

In Bengal and the South

Now let us pay a visit to another kind of village, such as you will find in Bengal and in the south. Here the air is damp and not dry, so that the nights are never so cold or the days so hot as in the plains of Central and Western India. In fact, the temperature never rises, even in the hot weather, much above 90° in the shade, while 120° is not uncommon in the United Provinces, the Punjab, and Sind. In Bengal there are always some rainstorms in the cold weather, so that the countryside remains green all the year round. Village houses here and in the south are not so crowded together as in the west, and are mostly made of bamboos and matting, with a thatch of palm leaves. Tall palms are a feature of the landscape, and close to nearly every house there is a banana tree.

Bengal is the most densely populated Province in British India. It is a land of rivers and rice fields. Rice likes to have its roots in water. Although it can be grown almost all over India (even on hillsides in terraced fields made to

* You will find more about them on p. 18



[Photo : D. Johnston]

Bundles of coco-nut fibre (coir) in South India ready to be taken to the factory and made into rope, mats, or matting (see p. 56)

prevent the soil from being washed away), it flourishes best on low-lying land with plenty of rain. The main crop is sown at the beginning of the monsoon, and when the seedlings are about a foot high they have to be planted out, one by one, in the flooded fields. The paddy fields—"paddy" is an Indian name for rice before it is taken out of the husk—are separated by raised banks which keep in the water, and sometimes boys are allowed to let the water flow from one field into another. In colour young rice is a wonderfully brilliant pale green, brighter than any green seen in cooler countries, and standing in the middle of the fields there is often a large white paddy-bird.

When the crop is ripe the water is drawn off and another busy time begins, all the rice having to be cut by hand. Just as with wheat in the north, bullocks are used to tread out the grain on the threshing-ground. Then it is ready to be sold, or stored in the family grain-bins.

Ploughing, sowing, reaping, threshing—so village life goes on. Few villagers can read, but there may be some-



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only who can read a newspaper to them. The village can generally provide some kind of band, and the people love their old songs and tales. Weddings are the chief festivities. Occasionally touring wrestlers and snake-charmers come round, or even, to the larger villages, travelling cinema shows. But the greatest event in the lives of the children is to be taken to one of the big religious fairs which are held in many places all over India. To these fairs peasants flock in thousands from all over the countryside, perhaps to bathe in holy water or visit some special shrine. But there will also be merry-go-rounds, and stalls with sweets and grain, with glass bangles of many colours, and garlands of jasmine or marigolds. A wonderful sight is the gaily dressed crowd, a moving mass of brilliant colour under the Indian sun.

The usual quiet of village life is well described by the great Bengal poet, Rabindranath Tagore (1861-1941), in these lines about a little Bengal village boy :

I long to go over there to the further bank of the river,
Where those boats are tied to the bamboo poles in a line ;
Where men cross over in their boats in the morning with
ploughs on their shoulders to till their far-away fields ;
Where the cowherds make their lowing cattle swim across
to the riverside pasture ;
Whence they all come back home in the evening, leaving
the jackals to howl in the island overgrown with weeds.
Mother, if you don't mind, I should like to become the
boatman of the ferry when I am grown up.



4. CRAFTS AND CRAFTSMEN

IN both village and town many of the old crafts of India still survive. They have been handed down from father to son for centuries. The workers at each craft belong to the same "caste," and each caste forms a kind of trade guild. Its members help one another, and see that the younger ones are thoroughly taught. They learn to work as carefully as their fathers before them, with a trained eye for colour and pattern, and they are told all the secrets of the craft.

Nearly every village has its potter. Let us pay him a visit, for it is fascinating to watch him at work. He sits on the ground with a lump of soft moist clay at the centre of his flat wheel. As he sends the wheel whirling round, a graceful jar appears in a moment as if by magic. He hardly seems to touch it with his hands before it is ready to be taken off the wheel, put to dry in the sun, and another jar appears in its place.

For eating and cooking, vessels of earthenware and brass are used in almost every Indian home. One of the first things that strike the visitor to India is the amount of brass to be seen, shining water-pots, tumblers, platters, and bowls. The brass-worker squats on the floor, at his side a small furnace for melting the metal, and patiently hammers bowl or tray into shape. Many workers in metal are highly skilled. They work in brass and copper, silver and gold, and in inlaying one metal with another.

Other very clever craftsmen are the jewellers and the carvers of wood and of ivory. Far more jewellery is worn than in the West; and rings, ear-rings, necklets, bracelets, and anklets are in constant demand. Do you want an ivory elephant? If you go to Delhi or Travancore you will find carved elephants of all sizes, and can watch the craftsmen at their delicate work.

But perhaps it is for hand-made fabrics that India is most famous. In the early days of the East India Company



[Photo : D. Mackay

A potter smoothing the roughnesses from his jars while the clay is still damp

ships used to bring back chiefly pepper and spices, but also fine cottons, chintzes, soft shawls, and rich silks. Dacca muslin—"woven air" was the pretty name sometimes given to it—was so fine that a whole width could be passed through a wedding-ring. Can you guess where our word "calico" comes from? It comes from the town of Calicut on the south-west coast.

Still to-day beautiful silks for ladies' *saris* with patterns and borders of gold and silver are made at Benares and Ahmedabad. Indian hand-printed cottons, and hand-woven rugs and carpets, are well-known in London shops. Many of the carpets come from Amritsar in the Punjab. And there are lovely embroideries, mostly done by men.

Hand-weaving and spinning are still the most important of village industries. Mr. Gandhi has done a great deal to encourage them in order that peasants may have some work to turn to in their slack season. For years he has set the example himself by spinning for an hour a day on the simple spinning-wheel or *charka*. But hand-spinning cannot



compete with spinning by machine. With weaving it is another matter. There are still several millions of hand-loom weavers, and hand-woven cloth (*khaddar*) has become very popular in recent years.

5. TEMPLE AND MOSQUE

WHILE people in Britain were still uncivilized India had an advanced civilization. In the Indus valley traces have been found of people who lived some 4,000 years B.C. in well-built houses with stairs and bathrooms, who wore jewellery and made pottery. The beginnings of the Hindu religion go back over 3,000 years, and we know that the old Hindu thinkers were puzzling over many of the same problems about life that our thinkers are still puzzling over to-day.

Among the greatest men that the world has known was an Indian, Gautama Buddha, who in the sixth century B.C. became the founder of the Buddhist religion. Son of a prince in the north of India, he left his father's kingdom to preach a new faith instead of the old Hinduism.

One of the most famous of Indian kings, called Asoka, became a Buddhist. He reigned a long time ago, from 273 B.C. to 232 B.C., but we know a lot about him from sayings which he had engraved on rocks and pillars all over his kingdom. "My highest duty is the promotion of the good of all," is the beginning of one of them. They have been found in the north of the Punjab, and as far south as Mysore, so that Asoka's empire must have covered the greater part of India. But Asoka himself fought only one battle. Then he was so shocked by the cruelties of war that he decreed that there was to be no more killing of any living creature throughout his dominions. From that time Asoka became a believer in *ahimsa* or "non-violence," which Mr. Gandhi has taken as his motto in our day.

Some of the finest art treasures of ancient India are the work of Buddhist monks living not long after Asoka's time. One of the most interesting is at Sanchi in Bhopal State. It consists of a great dome-shaped mound, probably built

over some relic of Buddha. All round it is a path, enclosed by a heavy kind of railing in stone, with beautiful gateways. Here monks and pilgrims used to walk, reciting their prayers. On the top of the whole is a stone umbrella, the Indian sign of royalty, a reminder of Buddha's princely birth. To this day in Indian processions an umbrella (or perhaps we should call it a sunshade) is held over the ruler's head.

Other famous remains of the past are rock-cut temples, both Buddhist and Hindu. These are temples cut out of solid rock in its natural position, and decorated with wonderful sculpture.

Religion still plays a great part in Indian life among people of all faiths. Hindu temples are to be found all over

India. In the south they are very imposing, with great towers all covered with carving. In the north they are smaller, shaped something like a steeple. Even the tiniest village has some kind of shrine.

But Hinduism is far more than a religion, it is a whole way of life. Most of its ancient customs have survived, and it is hardly surprising if some of them seem strange to us to-day. Among them is the caste system. The majority of Hindus are divided by birth into groups called castes. There are said to have been at first only four castes: the Brahmins, who were the priests and thinkers; the warriors,



[Photo : Cohn Wiener]

A falconer, Rajputana



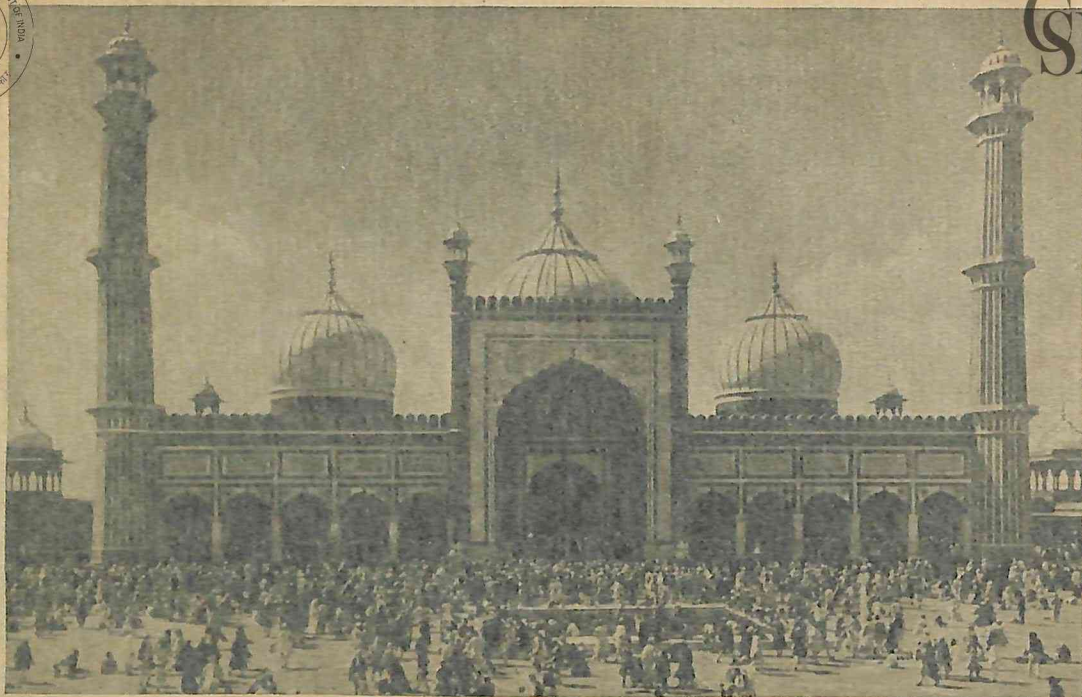
whose business it was to fight and keep order ; the merchants or traders ; and the labourers. Each caste had its own special work to do, and was as necessary as any other. But in the course of centuries the original four castes got further divided according to peoples' different occupations, which were passed down from father to son. As a result almost every class of skilled worker now has a caste of its own—the weavers, goldsmiths, barbers, potters, carpenters, and so on.

Each caste has still its own duties and its own rules about food and marriage, though very large numbers of people have left their hereditary caste occupations. All priests are still Brahmins, but not all Brahmins are priests. There are Brahmin cooks and clerks, and you may find them in very humble positions. But they still belong to the highest caste.

But about 50 million Hindus by birth do not belong to any of the original four castes. They are known as the Depressed Classes. For centuries it has been their lot to do all the scavenging and cleaning up of refuse, the skinning of dead animals, and other unpleasant tasks. They live in quarters of their own outside the villages. The "sweeper" with his short broom of twigs is familiar all over India. The feeling about caste is so strong that high-caste children would never allow themselves to be touched by sweeper children.

For many years the missionaries have worked to help the Depressed Classes, and many thousands of them have become Christians. Schools are now bound to admit them, and they are finding a few leaders of their own. One of them, Dr. Ambedkar, has been Minister for Labour in the Government of India. Mr. Gandhi has worked very hard to remove the prejudice against them.

The second great religion of India is the Mohammedan religion, founded by the Arab prophet Mohammed. There is no caste among the Mohammedans, who form nearly a quarter of the whole population, about 94 millions. They are mainly found in the north, where they include more than half the people of the great Provinces of Bengal and the Punjab. You can easily distinguish a mosque, where



[Photo : Paul Popper

The front of the great Mosque, the *Jama Masjid*, in Delhi, built (1638-48) by the Emperor Shah Jehan



Mohammedans worship, from a Hindu temple by its domes, generally three together ; and inside there are no sculptured figures. The Mohammedans follow their own religion and their own customs, but for years they have lived side by side and at peace with their Hindu neighbours, though there have always been occasional clashes and riots with loss of life. Recently there has been growing distrust and ill-feeling between the two communities. The Mohammedans are afraid of not getting just treatment from the Hindus when India becomes self-governing, and they do not think they will have a fair share of posts and power. So the chief Mohammedan political party, the Muslim League, is demanding that all the different parts of India where Mohammedans are in the majority should be grouped together and called *Pakistan*. And they want *Pakistan* to be under Mohammedan control and to be governed separately from the rest of India.

Compared to the numbers of Hindus and Mohammedans, followers of other religions are very few. Seven millions, mainly in the south, are Christians. Six millions in the north, mainly in the Punjab, are Sikhs. The Sikhs are an interesting people who have no caste and make splendid soldiers. Then there are the Parsees of Bombay, a very small group, but important because of the part they play in business and public life. As you might perhaps guess from their name, they came from Persia.

6. IN THE DAYS OF THE GREAT MOGULS

The noblest quality of princes is the forgiveness of faults

AKBAR

How is it that there are so many Mohammedans in India, nearly half of all the Mohammedans in the world? The answer is that they originally came as invaders from Central Asia, and defeated the Hindu princes who tried to resist them. The first Mohammedan kingdom was set up at Delhi at the end of the twelfth century. It was followed by others for over 500 years. During that long time large



numbers of Hindus were converted to the Mohammedan religion.

Of the Mohammedan empires the most famous was the Mogul Empire founded by Babur in the sixteenth century. At the age of eleven Babur became King of Samarkand (now part of the U.S.S.R.). Soldier, poet, and painter, he was always ready for adventures. He tells us in his memoirs how he made it a rule to swim every river he came across. With an army of 12,000 men he marched into India and defeated the reigning Sultan of Delhi, who had 100,000 troops and over 1,000 elephants.

But the greatest of the Mogul emperors was Babur's grandson, Akbar, who reigned about the same time as the English Queen Elizabeth. The whole of India except the south came under his rule, and it was a rule that was wise and just. He tried to give to all the peoples of his great empire, Hindus and Mohammedans alike, equal rights and equal laws. Akbar made his capital at Agra in the United Provinces. Here he built the splendid fort and palace with its great red sandstone walls and elephant gateway, which you can still visit to-day. The Mogul emperors were great builders, and not the least magnificent of their buildings were their tombs. Akbar himself began the building of his tomb as a memorial of his reign, a great five-storeyed pavilion with a marble platform at the top, and the tomb in the centre, open to the sky.

The Mogul emperors lived in great magnificence, and the splendour of their court became world-famous. Akbar's grandson, Shah Jahan, sat on the priceless Peacock Throne, which must have been the most splendid ever made. Its legs were of gold inlaid with jewels, and the canopy was supported by twelve pillars surmounted by peacocks set with diamonds, sapphires, rubies, and pearls. Shah Jahan was a great patron and lover of the arts. He gathered round him the best artists and craftsmen, and to him we owe what many people think the most lovely building in the world, the Taj Mahal at Agra. It was built in memory of his dearly loved wife, Mumtaz Mahal, "Light of the Palace." It is all of white marble, and stands in a garden of cypress trees and fountains. It is decorated with lovely flower



patterns inlaid in precious stones. Hardly less magnificent is Shah Jahan's palace at Delhi with the inscription round its Hall of Audience: "If there is a heaven on the face of the earth, it is this, it is this, it is this."

The last of the great Moguls was Aurangzeb, who died in 1707. He was a fanatical Mohammedan who persecuted all his Hindu subjects. Some of them rebelled against him, especially the Marathas, a sturdy Hindu fighting race of western India. So the great Mogul empire began to crumble, and as it decayed the Marathas rose to power.

7. HOME AND FAMILY

IN India everyone loves children, and it is seldom that angry words are used to a child. Family ties are very close, closer than in most countries. Among the Hindus, and that means the majority of the people, it has been the custom for centuries for whole families to live together. According to this custom, when the sons marry they do not set up house for themselves, but go on living at home, their families all being brought up together. This is known as the "joint family system."

Daughters have to leave home when they go to live with their parents-in-law. Often in the joint family there will naturally be some of the older people still living, grandparents, aunts, and uncles, so that it used to be not uncommon for twenty or more of one family to be living together—sometimes a very happy arrangement, and sometimes, as you may imagine, rather trying. Indian houses are generally built round courtyards, large or small, which make it more easy for each branch of the family to have some part to themselves. But modern life is breaking up the old families. More and more young men find work away from home.

Weddings are an even greater family event in India than in most countries. They are celebrated with feasting and with processions, with music and fireworks; and the festivities last right through the night, and sometimes for several days. The bridegroom, splendidly dressed, often



[Photo : *The Statesman*]

A lady goes to a party in Calcutta

rides in a procession with band and banners to the house of the bride, where the ceremonies take place. Most Indian girls marry early (often too early), and are brought up to accept as a matter of course the husbands chosen for them by their parents. Early marriage fits in well with the joint family system, as the young bride doesn't have to begin housekeeping. She simply continues her training, and it is often rather a severe one, in the house of her mother-in-law.



Home and family form the main interest of the vast masses of Indian women. When children come, the birth of a son is always greeted with great rejoicing. Among Hindus, if a man should have no son of his own, he generally adopts one and treats him exactly as his own child. Social customs have kept women in the background, and far behind men in education, but the mother has always had a great influence in the home. This is true even where the custom called *purdah* prevails, as it still does in the north among most Mohammedans and also some Hindus. *Purdah* means that women are kept in seclusion and may not see any men excepting those of their family. If they do go out they must be covered up in a bag-like cloak with little slits in it for the eyes, or else travel in a curtained carriage. But every year now more and more families are giving up *purdah*.

There has been a wonderful advance among Indian women in the last twenty or thirty years. Peasant women have always helped their husbands in the fields, and now you find women in the towns working in factories. Girls are crowding into schools and colleges. There are women doctors, lawyers, town councillors, members of parliament; in the United Provinces there has even been a woman cabinet minister.

8. INDIAN STORIES

INDIA has a great heritage of poetry and of art, and is rich in stories of all kinds. Some of the old sacred books of the Hindus contain many legends of hero gods and goddesses. Every Hindu child is told the story of Rama and Sita, the pattern of the brave hero and the devoted wife.

Rama was the eldest son of King Dasaratha, but through the plotting of his stepmother he was banished for fourteen years from his father's kingdom. Sita, his lovely wife, went with him into exile, and so did his brother Lakshman. For ten years they lived simply and happily in the forest. Then one day Ravana, the demon king, who had seen how beautiful Sita was, kidnapped her and carried her off to



Lanka (Ceylon). Rama at once set out with Lakshman to the rescue, and after numerous adventures they made friends with the king of the monkeys. The monkeys made a bridge all the way from India to Lanka. Rama got across, slew the demon king, and rescued Sita, who was still waiting for him, faithful as always.

Besides religious tales there are many old fables and ballads. A collection of fables was made in Sanskrit as long ago as A.D. 300. By translation from one language into another they spread to most of the countries of the world. Some of them are to be found in the *Arabian Nights' Entertainments* and other famous collections of stories.

One of them tells of a Brahmin who left his child to be guarded by a faithful mongoose. While he was away a black cobra came stealing up to the baby, but the clever mongoose killed it. Seeing the Brahmin return, the mongoose ran joyfully towards him with its mouth and paws still smeared with blood. The Brahmin thought it had bitten his child, and in a passion of anger killed it on the spot. Then he was overcome with remorse, for he found the baby peacefully asleep with the dead serpent beside it.

9. WHAT WATER MEANS TO INDIA

In the rains there are cakes in every house

HINDUSTANI PROVERB

WATER is India's magician. Wherever there is enough water crops will grow. When the rains break, the thirsty land turns green almost in a night, and over the greater part of the country everything depends on the rain that falls during the following three or four months. Every few years there is a "bad monsoon" in some part of India. Then think what the peasant must feel as he watches his crop drying up before his eyes.

In the old days, when the monsoon "failed," hundreds of thousands, sometimes millions, died from famine. One of the greatest of Britain's services to India has been to



banish these famines almost completely, partly by the making of railways but chiefly by irrigation.

Just because crops cannot grow without water, Indians from very early times have tried various ways of bringing water to their fields. They dug wells, and you may still see in use to-day one of the most ancient methods of irrigation, called the Persian wheel. It consists of an endless band of small earthenware pots, which go down into the well and empty as they come up into a hollowed-out piece of wood. They also made reservoirs, commonly called "tanks," to collect and store water during the rains. Lastly, even in olden times Indians made some canals, to draw off water from the rivers.

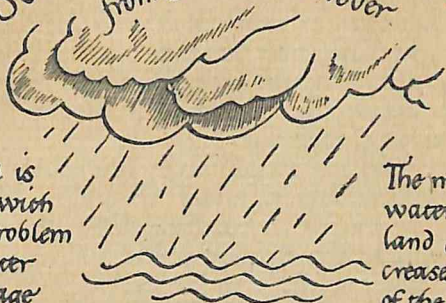
All these methods of irrigation have been developed under British rule on a scale larger than in any other country of the world. The first big canal works were made where there was most danger of famine. As they proved a wonderful success, more schemes were planned to make it possible to grow crops on land that had always been too dry before to be cultivated at all. As a result the Punjab was turned from one of the poorest into one of the richest Provinces of India, for although "Punjab" means "land of the five rivers," much of the country between them was almost waterless desert.

Our engineers went on planning more and more ambitious schemes until now all the chief rivers of the north have been harnessed, even the great Indus itself. This was a tremendous task. At Sukkur in Sind a dam a mile long, known as the Lloyd Barrage, was made across this river, and is the largest work of this kind in the world. Its sixty-six sections can each be closed by steel gates. The water passes into a number of canals, with a total length of 6,400 miles. They irrigate $5\frac{1}{2}$ million acres of land—more than the whole cultivated area of Egypt. The Lloyd Barrage has brought new life and wealth to the dry Province of Sind.

In Central and Southern India the old method of making "tanks" by building a dam across a water course has been carried out on a grand scale by erecting huge dams to collect the monsoon rainfall. The largest is the Mettur Dam

The South West Monsoon Blows, from June to October

India is
 faced with
 the problem
 of water
 shortage



The monsoon
 waters the
 land and in-
 creases the flow
 of the rivers.

In order to water land that is too dry, systems of
 irrigation are used. $\frac{1}{4}$ of the cultivated
 land is irrigated.

the Methods are



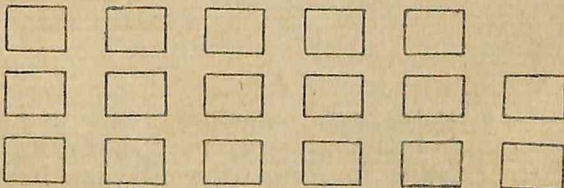
TANKS



WELLS



CANALS



This diagram shows the area irrigated in British India. Each rectangle
 represents 2,000,000 acres



across the Cauvery river in Madras, which makes a lake of 60 square miles. The most massive dam in the British Empire, it is nearly a mile long and over 200 feet high.

Altogether about a quarter of the cultivated area of India is under some form of irrigation. In parts that are suitable, engineers are now making many "tube wells." These wells go down to the subsoil water, which is sometimes 250 feet below the surface, and is raised by pumps driven by electric power.

The energy of falling water can be converted into electric power; and in the water power of India's rivers lies an immense possible source of wealth. It may well prove as great as that which has already made "the desert blossom like the rose," since India's water power is only surpassed by that of Canada and the United States. Electric power makes it possible, as in the U.S.S.R., to develop industries far away from coal-fields. It can be used both for large factories in the towns and, distributed by the grid system, for small-scale industries in the villages. Already the trams and cotton mills of Bombay, the gold mines of Mysore, and the small factories of the United Provinces are being run by electric power; and most of the big modern irrigation schemes, like the Mettur Dam, have been planned to produce it.

10. FOOD AND COWS

This is a handful of cardamoms,
This is a lump of *ghi*,
This is millet and chillies and rice,
A supper for thee and me.

KIPLING

ONE of India's biggest problems is how to provide enough food for all the millions of her people. They live very simply, chiefly on food that they grow for themselves. Most Hindus are vegetarians. Some eat fish, as in Bengal, but no Hindu will eat beef. Curds are a favourite dish.

The great majority of the people live mainly on cereals. That means on rice in the chief rice-growing areas, which



are Bengal and Bihar, Madras and Bombay; on millet over large parts of the country; and on wheat in the drier regions, such as the United Provinces, the Punjab, and Sind. But as wheat fetches a good price, the poorer peasants mostly sell it and live themselves on millet, which grows very easily in the rains. Everyone also eats a certain amount of *gram* or *dal*, crops of the lentil variety.

Taste is given to this otherwise dull diet by salt and spices of many different kinds, and clarified butter called *ghi* is used in cooking. India is the land of spices, and curry, which means "food cooked with spices," may be said to be India's national dish. There are whole books of recipes for different kinds of curry. Every Indian woman, rich or poor, learns how to cook. At parties in well-to-do households, both Hindu and Mohammedan, very elaborate meals of many courses are served.

But great masses of the people do not get enough to eat. In the twenty years between 1921 and 1941 the population has increased by no less than 50 millions—50 million more mouths to be fed. And it is still growing at the rate of about 5 millions a year.

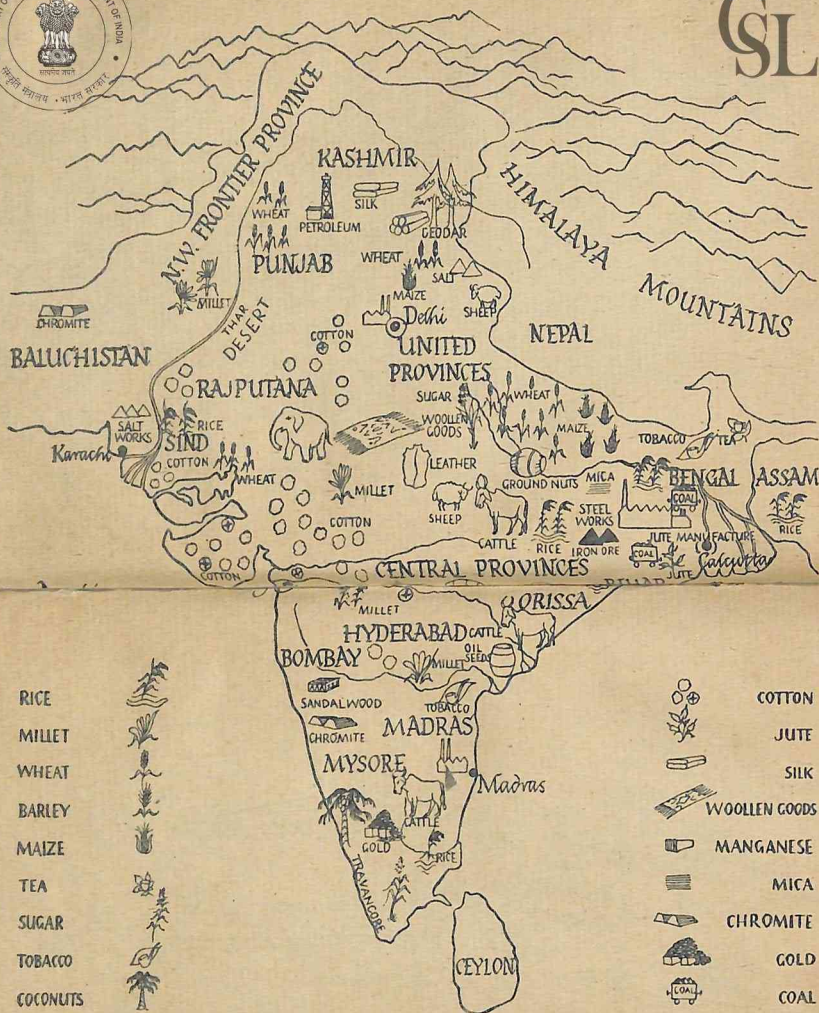
In Britain people know that they must depend largely on imported food, but India is an agricultural country. Until the war she provided her own food supply, except for the rice that she used to get from Burma, and even exported some food grains. In 1943 there was a shortage of food, followed by a very serious famine in Bengal. This was mainly caused by war conditions, but it was clear that the production of food was not keeping pace with the growth in population, and a great "Grow More Food" campaign was started.

How can more food be grown? Most of the cultivated land is already planted with food crops. Rice alone takes up a third of the whole cultivated area. Next comes millet, then wheat, then pea crops (generally called pulses), then maize and barley, then sugar-cane. People can, of course, plant food crops on some of the land instead of crops like cotton.

Again, more of the land still left uncultivated for various reasons might be cultivated. But this probably means new



CSL



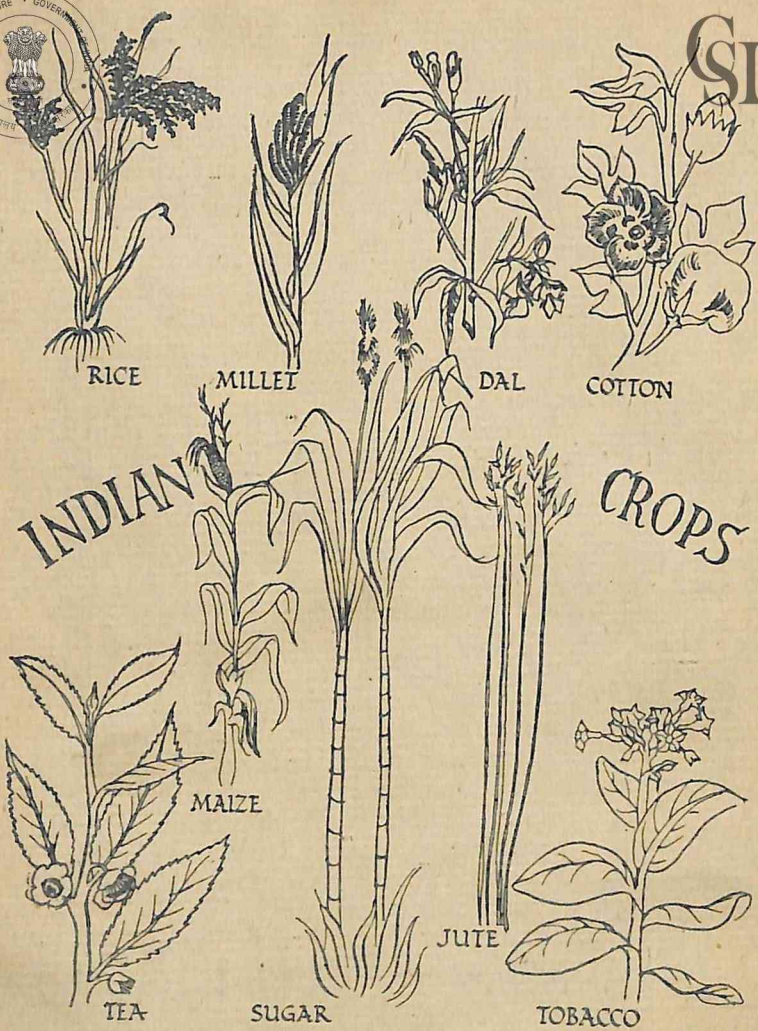
INDIA : CHIEF PRODUCTS

RICE
MILLET
WHEAT
BARLEY
MAIZE
TEA
SUGAR
TOBACCO
COCONUTS
SHEEP
CATTLE
LEATHER
SALT



COTTON
JUTE
SILK
WOOLLEN GOODS
MANGANESE
MICA
CHROMITE
GOLD
COAL
IRON ORE
OIL SEEDS
GROUND NUTS
PETROLEUM





AVERAGE HEIGHTS OF CROPS

Sugar	10 ft.	Millet	5-8 ft.	Tea	3-4 ft.
Jute	9 ft.	Rice	} 4-5 ft.	Tobacco	} 2-3 ft.
Maize	6-8 ft.	Dal		Cotton	



water supplies, which can only be provided with the help of Government.

Another thing to do is to try to get more food out of the land already being cultivated. Most crops in India yield far less per acre than in a country like the United States. For years Government has been sending round men to show the peasants the wonderful results of using improved seed, more manure and fertilizers, and modern tools, instead of the ancient methods. But it is slow work when people cannot read, and hard to persuade them to change their ways. Even if they had tractors they could not use them on their tiny and often scattered plots of land, unless they agreed to join several holdings together. But they could use better seed and better manure. "For many years my ears were shut," said one old man to me, proudly showing his field of magnificent wheat, grown with improved seed, "but at last they were opened."

Yet another part of the food campaign is to try to improve the milk supply. Besides about 50 million goats and 40 million sheep, India possesses over 200 million cattle, a third of all the cattle in the world. Yet in many parts milk is scarce and dear. That sounds odd. The reason is that the cow is regarded by Hindus as a sacred animal, which must not on any account be killed. As a result, on the plains of India there are far too many cattle to be properly fed when the grass dries up in the hot weather. So there is no great dairying industry in India as you might expect. The average Indian cow hardly gives 2 quarts of milk a day, whereas improved breeds easily give 2 gallons.

All possible ways of improving agriculture and dairy-farming are to be used in the big drive that the Government has planned in an attempt to double India's food production.

There is one more important thing to be remembered : by their hides the cattle of India do contribute considerably to the country's wealth. India is the largest exporter of hides and skins in the world, and has also an important and growing leather industry of her own.



II. ANIMALS AND JUNGLE

Slay the serpent before he bites you

HINDUSTANI PROVERB

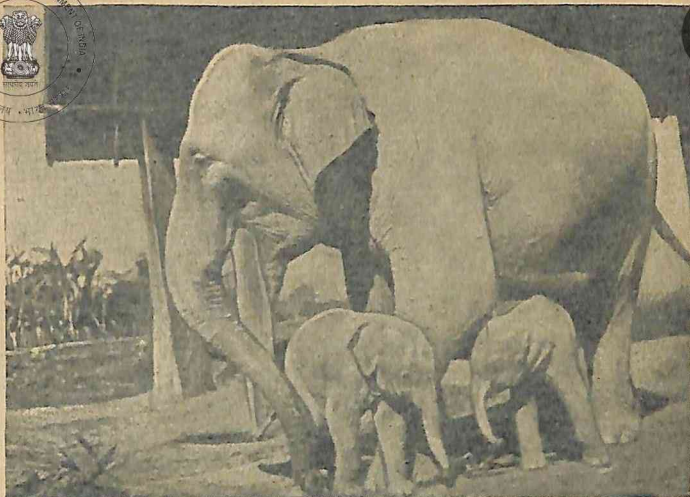
MORE land in India may be brought under cultivation, but there will still be the forests and jungles, home of elephants and tigers, bears and bison, rhinoceros, and many kinds of deer.

“Jungle” is an Indian word. To Indians uncultivated land is “jungle,” even if it is only covered by thorny bushes that we should call scrub. India’s finest forests are to be found along the outer slopes of the Himalayas and in Assam; in the Central Provinces, and on the Western Ghats and Nilgiri Hills. The damp jungles of Assam and the far south are the richest in big game.

Have you read Kipling’s *Jungle Book*? It tells you a lot that is true about Indian animals, as well as about Mowgli’s wonderful adventures. Everyone knows that the tiger is India’s king of beasts. Lions are almost extinct, though there are a few in Kathiawar. And far more common than the tiger is the leopard or panther. The tiger likes to be near water and fairly thick forest, but the leopard is found all over India. Villagers who live near rocky hills or even thorny scrub know that they must always be on the look-out, lest leopards should seize their cattle or goats as they bring them home at dusk. But both tigers and leopards generally run away from men, unless they are wounded. Country folk try to collect their claws and whiskers, which they believe will make them strong and bring good luck.

Another of the great enemies of the villagers is the wild boar, which comes out by night and makes havoc in the fields. A favourite sport is to chase the boar on horseback, and kill it with spears. This is known as “pigsticking.”

The forests add to India’s wealth with their valuable timber, especially the pine and deodar from the drier forests of the north, and teak from the south and the hills of Central



Mother and twins, Chittagong

India. Teak-wood is so strong that the old wooden ships called "Indiamen," which were built of it, lasted over a century. And, specially useful in India, it resists the most determined attacks of "white ants" as well as of wet weather. Indian teak is in great demand for export. Rose-wood, ebony, satinwood, and sandalwood all abound in the luxuriant southern forests.

Among the commonest and most useful of trees are the bamboos, for out of them one can make houses and furniture, and from their leaves paper. Another forest product is lac, of which India provides almost all the world's supply. It is formed by a tiny insect that lives on the twigs of certain trees. From it is prepared the smooth polish known as lacquer. Lacquering is one of the most ancient industries of India. In the modern world lac is mainly used for making gramophone records.

Away from the forests there are not many animals to be seen, but herds of antelope sometimes roam the plains on uncultivated land; and crocodiles, commonly known as *mugger*, haunt the rivers. They are very wary and by no means easy to get near. Big grey monkeys are fascinating



to watch as they swing from tree to tree, and catch on by their long tails, and brown monkeys often come right into the towns, stealing whatever they can. They are sacred to Hindus, and so no-one likes killing them ; sometimes they are lured into railway trucks and deposited a few miles away in the jungle. Another trespasser into the towns in search of scraps of food is the jackal. Even in Calcutta you may hear its weird howl echo and re-echo through the night.

The birds of the Indian plains are far more beautiful and striking than the field flowers, though there are some lovely flowering trees. Peacocks are common ; so are hoopoes with their crested heads, brilliant kingfishers, green parrots, golden orioles, bright blue jays. And the moment that an animal dies in the fields down swoop nature's scavengers, the vultures, and there will not be much left in a few hours except the bones.

Finally, you do *not* see snakes in India every day, as most people imagine. It is true that a number of people die of snake-bite every year, mostly villagers who step on them in the fields with bare feet or open shoes. But there are many people living in India who have not seen half a dozen snakes in as many years.

12. GROWING INDUSTRY

From Field to Factory

BESIDES growing food crops, Indian peasants have for centuries grown cotton to make their clothes, and oil seeds to give them light, as well as for other purposes. A cotton wick in a saucer of mustard oil used to be the villager's lamp. In the old days every village was self-supporting, and the people grew just what they wanted for their own needs. But times have changed. Part of the produce of the peasants' fields goes to the Indian factories, part of it travels across the world.

Nearly a quarter of all the cultivated land is now given up to what are called "commercial crops." That means



crops that are grown mainly to be sold and not for use as food. The most important are cotton and jute, oil-seeds, tobacco, and tea. Tea may be reckoned as a commercial crop. It is nearly all exported, and is not yet a national drink as in China. It only grows on very warm, very damp slopes, mainly in Assam, but it is India's third most valuable export. Then India has become the largest grower of tobacco after the United States; it is mostly grown for home use, and chiefly in the province of Madras, where there are many cigarette factories.

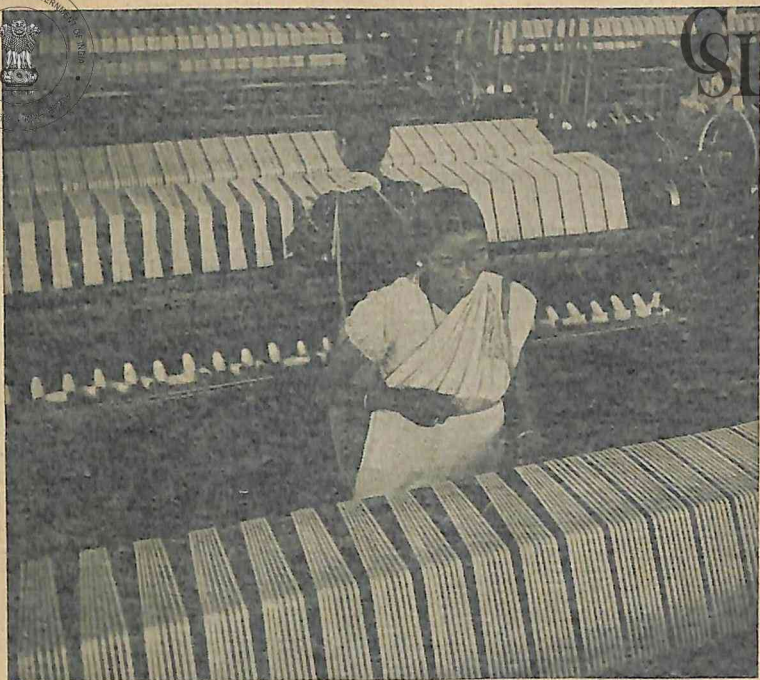
But by far the most widely planted commercial crops are still cotton and oil-seeds. Oil-seeds are grown all over the country. There are several kinds. When the oil is pressed out, now mainly by oil-mills, the "oil-cake" left is very good for cattle food and as manure. India is the world's second supplier of oil-seeds, which are used for many purposes, including making margarine. Over a million tons a year are exported.

Cotton grows nearly all over India, but the main crop comes from Bombay, the Central Provinces, and Hyderabad. Here the "black cotton soil" is particularly suited to its growth. Did you know that the cotton plant is a relation of the wild mallow? Each flower forms a white fluffy mass with dark seeds inside.

Everyone helps in picking the crop, which men and women carry in baskets on their heads and pile ready to be carted away. It looks like a heap of snow.

The first thing that has to be done is to separate the fluff from the seeds. This is called "ginning." Much of it is done in small factories quite near the cotton fields, and the cotton is next pressed by machinery into bales. It is then taken to the mills or shipped for export from Bombay, which is one of the largest cotton depots in the world.

India needs an immense number of yards of cotton material a year for all the millions of her people. At one time most Indian cotton was sent to England to be manufactured into cloth in Lancashire, and the cloth was sent back again to India to be sold. Now about half the crop is manufactured in the 400 Indian cotton mills. Only the finer kinds of cloth are still imported from England. This



Crown copyright reserved

A Bombay cotton factory. Women working in the department for winding the cotton on reels

has been hard on Lancashire, but it is natural that Indians should want to manufacture their cotton themselves. The two chief centres for the mills are both in the province of Bombay : one is the city of Bombay itself, and the other is Ahmedabad, a fine old town long famous for its beautiful old mosques and its ancient handicrafts. Through its cotton industry Ahmedabad has now grown to be the sixth largest town in India. By 1939 the Indian mills were already turning out over 4,000 million yards of cotton goods a year. They can now turn out far more. They provided up to ten million garments a month for the Forces, and sent large supplies to Russia and to China.

Cotton and jute are India's most valuable exports. But unlike cotton, jute is planted only over a very small area



indeed. Ninety per cent. of all the jute in the world comes from Bengal. Jute is a tall annual plant which flourishes in the rich moist soil of the Ganges delta. The valuable fibre is in the stems. In July the peasants cut them and soak them in water for about three weeks. After that the fibres can be easily stripped from the soft tissues and dried in the sun. Then they are packed into boats, for this is a land of waterways, and they are taken to the jute mills, which are mostly built along the river Hooghly just outside Calcutta. Millions of sandbags and sacks used by the United Nations during the war were made from the jute of Bengal. The industry was founded by Scotsmen, and part of the crop still goes in bales to the jute factories of Dundee, though the greater part is manufactured in India. About a fifth of the workers are women, many of whom bring their babies with them to the factory.

Besides the jute and cotton mills, there are silk and woollen mills in India, and many other factories, as well as big railway workshops.

How do the factory workers live? Inside all the large factories conditions are fairly good, because they come under Factory Acts. But outside the factories, especially in the big cities, the workers live in unhealthy dwellings and in terribly crowded conditions. Wages are very low. But things are gradually improving, and trade unions are getting stronger, especially among the more skilled and educated workers. At present, however, less than 1 per cent. of all India's millions are factory workers.

Wealth Underground

Most Indians want to see a great development of industry in their country in the future. Besides the jute and cotton mills and all the other factories they have already, they want to have what are called "heavy industries," to be able to make their own machinery and motor cars, and to develop more of the mineral wealth lying under the soil. They say that India has all that is necessary to develop industries as the U.S.S.R. has done. She has plenty of water power, plenty of raw materials, plenty of labour. And many

Indians believe that industrial development is the only way of overcoming poverty for millions of the people.

India already possesses the largest steel works in the British Empire. These are the works of the Tata Iron and Steel Company at Jamshedpur in Bihar. About forty years ago Mr. Jamsetji Tata decided to start a steel industry. He came from a Parsee family of Bombay, well-known for their ability as well as for their generous gifts to hospitals and other good causes. He chose a site in a little country village in Bihar, knowing that below the ground was one of the richest deposits of iron ore in the world, containing nearly 60 per cent. of pure iron. The site was conveniently near a railway, and near the great Indian coal-fields, those of Bengal and Bihar, which produce nine-tenths of all India's coal.

Mr. Tata imported machinery. He engaged experts—British, American, and German. He planned the beginnings of a model town to house his workers. To-day that town—Jamshedpur—has more than 140,000 inhabitants. By 1939 the works were producing over a million tons of steel a year. They can now produce much more, including special kinds of steel, like steel for machine tools and armoured plate, which were made in India for the first time during the war.

Besides the large deposits of iron and coal, many other minerals valuable in industry are found in India. There is gold in Mysore. The mica from Bihar forms the world's chief supply. India provides a third of the world's manganese, which is necessary for making fine steel; large quantities are sent to Britain and to America from the mines in the Central Provinces.

During the war enormous quantities of both munitions and arms were manufactured in India, as well as very many things that used to be imported, such as surgical instruments and field-glasses, electric light bulbs and torches, and many chemicals and drugs. Aluminium was produced for the first time from India's own supplies.

Before the war of 1939-45 India was one of the world's largest importers of manufactured articles, and about a third of her imports came from the United Kingdom.



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as her own industries grow, it may well be that she will not need to buy from Britain the things that she has bought in the past. But there are plenty of other things that she will require for her new factories, and for many years she will also want all the skilled workers that we can send her.

British traders have always shown courage and enterprise, and there will be many opportunities in the future for British and Indians to work together to develop India's great resources.

13. CITIES AND CITY LIFE

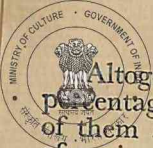
INDIA's two greatest cities, Calcutta and Bombay, are in a class by themselves on account of their size and importance. Both are first-class ports and centres of commerce and industry, with fine streets and shops and public buildings. Did you know that Calcutta is the biggest city of the British Empire after London? It has a population well over two millions. Madras, India's third city, is only about a third as big as Calcutta. Fourth comes Hyderabad, in the Deccan, the largest city in the Indian States. Then, in order of size, Lahore, the capital of the Punjab, Ahmedabad, and Delhi.

These are the only towns with more than 500,000 inhabitants, but nearly all Indian towns have been growing fast during the last ten years. Many of the ancient cities famous in Indian history are now becoming centres of modern industry. A number of them are to be found in the northern plains. The historic city of Delhi, capital of many former empires, is the seat of the central "Government of India." The Viceroy lives in a beautiful modern palace, planned by Sir Edwin Lutyens, and there are great buildings for all the Government departments. Almost as large as Delhi is Cawnpore, a big industrial centre, which has doubled in size in recent years. Further east, on the banks of the Ganges, stands Benares, for many centuries the most sacred city of the Hindus. More than a million pilgrims visit its picturesque temples every year, and bathe from the *ghats*, or steps, bordering the river.



A street in Bombay

[Crown copyright reserved]



Altogether fifty million Indians live in towns. A small percentage of them are employed in big factories, but most of them are traders, or craftsmen, or workers in industries of various kinds. Then there are all the clerks in banks, businesses, government offices, and shops; and all the teachers, doctors, and lawyers, just as in towns elsewhere.

The larger houses generally have courtyards and verandas, and are built with flat roofs where people can get some air in the hot weather. The poorer quarters are very crowded, with narrow, untidy alleys, where any stranger will be surrounded in a moment by a throng of bright-eyed children. People of the same trade or craft live together. In one street you will find the *dhobis* or washermen; and you may see them with their little donkeys, bringing back their customers' washing from the waterside where they have been beating it on the stones. This is the time-honoured custom. In another quarter live the barbers, who mostly go round to their clients, and are often trusted with important messages. Here you will find a street of *dirzis* (tailors) busy at their sewing machines, and there a street of carpenters or of brass workers.

In every Indian town the shopping centre, which is called the *bazaar* (a Persian word for market), is always a busy scene, full of life and colour. Indian shops have no shop front, but are open on to the street, with the floor raised a little above the level of the road. There are separate markets for grain, vegetables, pottery, cotton stuffs, and so on. Many people, both buyers and sellers, carry goods in baskets on their heads. There is a lot of bargaining, and shopkeepers do not generally expect customers to pay the price first asked. Prices are reckoned, not in shillings and pence, but in rupees and annas. The rupee is a silver coin about the size of a half-crown, and worth 1s. 6d., and the anna, a copper coin, goes sixteen to the rupee. There are a good many beggars, and sometimes you will see a wandering priest or *sanyasi*, with his saffron robe and his begging bowl, into which kind people put money or food. "So long as there is a morsel to divide in India, neither priest nor beggar starves," wrote Kipling, and, broadly speaking, that is still true.



[Photo : Paul Popper

A moneylender enters his accounts

At holiday times happy crowds throng the streets, and the children are given syrupy sweets and coloured paper toys, like kites and windmills. At the Hindu festival of *Diwali*, the "Feast of Lamps," the cities are ablaze with light. The chief Mohammedan festival, called the *Id*, comes after a month's partial fasting, and is celebrated with great rejoicing, especially by the children. Everyone comes out in gaily coloured new clothes for the occasion.

For amusement most townspeople now go, as we do, to the films, but the old entertainments of India, such as fire-works, wrestling, dancing, and juggling, have not lost favour. Indian films are now being produced in large numbers, and form one of India's growing industries. They are much longer than ours, and nearly always include many



CAMEL CART TO AEROPLANE

songs. Most of them are founded on the old legends which the people love. Many Indians still enjoy a snake-charmer's performance. He carries two or three cobras about with him in flat baskets. They are very poisonous, but he does not seem to mind. He takes them out and plays to them on a pipe while they sway backwards and forwards and spread their hoods.

IN THE BAZAARS OF HYDERABAD *

What do you sell, O ye merchants ?
Richly your wares are displayed.
Turbans of crimson and silver,
Tunics of purple brocade,
Mirrors with panels of amber,
Daggers with handles of jade.

What do you weigh, O ye vendors ?
Saffron and lentil and rice.
What do you grind, O ye maidens ?
Sandalwood, henna, and spice.
What do you call, O ye pedlars ?
Chessmen and ivory dice.

What do you make, O ye goldsmiths ?
Wristlet and anklet and ring,
Bells for the feet of blue pigeons,
Frail as a dragon-fly's wing,
Girdles of gold for the dancers,
Scabbards of gold for the king.

This poem was written in English by the Indian poetess Sarojini Naidu.

14. CAMEL CART TO AEROPLANE

INDIA is a land of contrasts. You will find plenty of examples in the various methods of travel in use to-day. In Delhi, capital of the Indian Empire, you may still see camel carts

* From *The Sceptred Flute* (Dodd, Mead & Co)



a pattern centuries old. The shafts slope upwards at a steep angle to the level of the camel's head. Very likely, just as you are watching, there will come dashing past the luxury Rolls-Royce of a Maharaja. Camels are quite common in Rajputana, and the famous Bikaner Camel Corps, belonging to the Maharaja of Bikaner, was the first unit of the States' Forces to go overseas in the war. But camels are only used in the driest parts of the country.

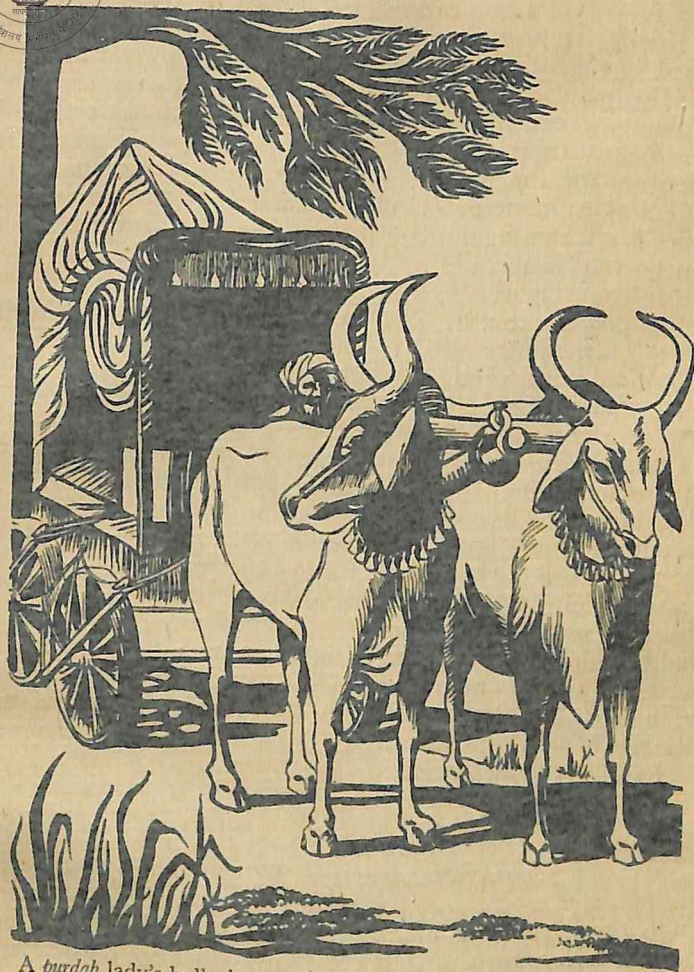
Over the length and breadth of India the bullock cart is the chief means of transport for short distances. It is a cart with heavy wheels and no springs, and its top speed is about two miles an hour. Yet it serves the country-people well, for it jogs along regardless of ruts in the track, or even of its driver being fast asleep.

In the towns bullock-carts may be used for carrying loads, but here you will see taxi, lorry, and motor bus. Much of the passenger work is still done by our old friend the horse, often a sorry little nag. He pulls many different kinds of vehicles. There is the light two-wheeled *ekka*; the larger trap, or *tonga*, in which the passengers sit with backs to the driver; and the heavier *box-gari*, favoured by *purdah* women because of its shuttered windows, and by large families, who often travel partly on the roof.

In some places man-power is still in use. Even in Calcutta there are many light rickshaws drawn by one man, and in country districts some women are still carried in a *palki*, a kind of sedan-chair suspended from a pole.

India's railway system broadly covers the whole country, but since many places are miles from the nearest station, you may imagine what a difference cars have made. Much long-distance travel still has to be done by road. But now motor buses are bringing many villagers into touch with the towns. The time may not be far off when peasants will be able to join together through their co-operative societies to send their produce to town by motor lorry.

Great developments of roads and railways have been planned to improve transport. Already 41,000 miles of railway link up all the important towns with the big ports, with Karachi and Bombay on the west, Madras, Calcutta, and Chittagong on the east. The building of the railways



A *pardah* lady's bullock cart with the curtains looped up (see p. 24)



called for many difficult feats of engineering, and there are some very fine bridges over the broad sandy beds of the big rivers. The Sone Bridge, for example, is one of the longest in the world, with 98 steel spans of 100 feet each.

A railway station in India is nearly always crowded. People come carrying their bundles and cooking-pots, often hours before their train is due, and camp on the platform, sometimes for the night. When the train comes in, all is bustle and excitement. Unlike the porters in most countries coolies carry the luggage on their heads. Up and down the train go the hawkers of *mēeta pānee* (lemonade) and of fruit, of little toys, cigarettes, and *pān*. *Pān* is a folded leaf containing powdered nut, and to Indians it is like chewing-gum. The railway staff in their white uniforms and the Europeans with their sun-helmets stand out among the crowd. The third-class carriages have wooden seats, which are generally crammed with passengers.

Communications have done great work for friendship and understanding. As one looks at the powerful engines of the big main line expresses, like the Calcutta Mail from Bombay, one can scarcely imagine what it must have been like in the days when the Ganges was the main highway across the north, and when it took weeks by road to get from one part of the country to another. The railways brought the peoples of India together and made them feel that they were all one nation. Cheap steamer travel brought the first real contacts between the peoples of India and Britain. Now rapid air travel is going to link India with people all over the world.

15. YOUNG INDIA AT SCHOOL

IN British India there are 16 million young people at school, and they are taught in much the same kinds of schools as in Britain. But children are not obliged to go to school except in a few areas, and most of them, especially those in the villages, leave before they have learned to read and write properly. As a result, still only 15 out of every hundred



[Crown copyright reserved]

A schoolboy at his writing lesson

people over five years old can read and write their own language.

Primary school age is from 6 to 11 or 12. The children sit on the floor in a thatched or brick building or out in the veranda. In the good schools there are plenty of things for the children to do. Besides songs, games, and drill, they learn crafts like weaving and wood-work, and in the country schools gardening. Some schools even make their own paper from rice-stalks and grasses, paint brushes from bamboo shoots, and colours from various earths and berries. But in many of the village schools the teaching is very dull and old-fashioned, and so parents take their children away as soon as they can be of any help at home. They did not



go to school themselves, and schooling does not seem to them of any use.

Girls are still far behind boys in numbers because of the old prejudice against sending girls to school. There are three boys for every girl at school. But girls are beginning to catch up. Half of them go to the same schools as the boys, and all the special schools for girls are crowded. Many more women teachers are wanted.

Each Province and State looks after its own system of education, and some are far in advance of others. In the secondary schools a great deal of time is given to learning English, and much less time than one might wish to science. Games form a smaller part of school life than in Britain, but besides Indian games boys play hockey and cricket, and Scouting is very popular. There are some first-class cricketers, and India has more than once won the hockey event at the Olympic Games.

In the 18 Indian universities there are over 175,000 students, of whom about 16,000 are women. Many students also go to Britain and the U.S.A. for further study. Seven Indian scientists have become Fellows of the Royal Society.

Indians are beginning to realize that many more boys will need training in modern farming, science, and engineering, in electricity and in chemistry, in order to carry out all the new plans for the future. Among these plans is one to make all children go to school, but this will take a number of years, since hundreds of thousands of new teachers will be required.

16. HEALTH AND WELFARE

IN all India's big cities there are large modern hospitals staffed mainly by Indian doctors, men and women, with a few British. There are child welfare centres, and many other welfare activities are carried on. But to provide health services for the 700,000 villages is a tremendous problem. The masses of the people follow customs centuries old, and know nothing about the spread of infection and how it can be prevented. Indian peasants themselves are very clean,



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INDIA

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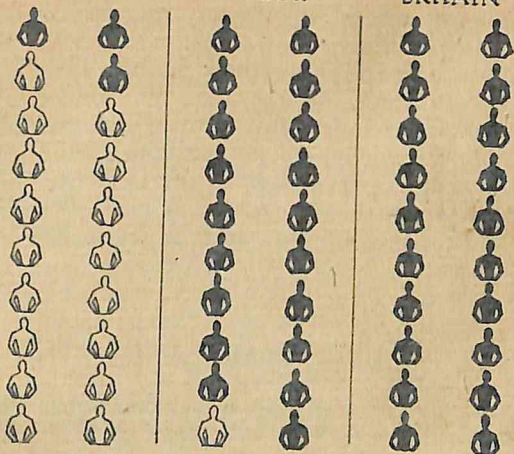
BRITAIN

1.
figure



represents
5 people

Black
figures
represent
literate
people



Percentages of literate people in the population (over the age of five)

and wash carefully every day. But in the villages refuse is left about, and food is not protected from flies ; drinking water is seldom pure, and there is no kind of sanitation.

The medical services started by British doctors have done a great deal to check the spread of illnesses like malaria, cholera, and smallpox. But millions of people in the villages live far from the nearest doctor. Health Departments do all they can, and send out travelling dispensaries in motor vans. The Christian missions have done noble work in providing hospitals, especially for women.

Many more doctors are needed who will be willing to go to the villages, and many thousands of nurses. Social services depend largely on women, and in India great hope lies in the wonderful advance made by women in the last few years.

Some children, too, are helping, especially those who belong to the Scouts, Guides, and Junior Red Cross Groups. They help to collect people to be vaccinated against smallpox, and explain that it is a better protection than making an offering to Sitala, the smallpox goddess. They also help to disinfect wells. They join in troops to fill up the pools



of stagnant water where the malaria mosquitoes breed. They show villagers how to dig pits for refuse, which can later be used to manure their fields. They learn to act in short health plays.

Films and wireless talks are of the greatest help in the spread of knowledge to people who cannot read, but it is no easy task to provide either the talks or wireless receiving sets on the big scale needed. A good beginning has been made by touring cinemas and All India Radio.

17. BRITAIN AND INDIA

Of all gifts the greatest is neither the gift of land, nor the gift of gold, nor the gift of cattle, nor the gift of food, but the gift of security.—HITOPADESA

It was Queen Elizabeth who in 1600 granted a charter to the East India Company, surely the most remarkable company in history. Never before or since has a company of merchant adventurers become the rulers of a great country several thousands of miles away. And for over two hundred and fifty years it was the East India Company which formed the link between India and Britain.

The story began by the Company's getting permission from the reigning Mogul emperor, the son of Akbar, to set up trading posts. The British were not the only traders on the scene. The Portuguese and the Dutch were already there, and the French soon followed. As time went on Bombay, Madras, and Calcutta became the Company's three most important settlements, and the French their chief rivals.

To-day it is strange to think of, but India might never have become a part of the British Empire if the French had not tried to drive the Company out of India in the middle of the eighteenth century. It was a time when India was weak and torn by war, for the Mogul Empire had crumbled and rival princes and chieftains were struggling for power. With some of them the Company made alliances. With others, like the Marathas, it had disputes, followed by wars



and annexations. The Company had its own army of Indian soldiers, or *sepoys*. The people as a whole cared little who were their rulers. All they wanted was to be freed from robber bands and dishonest tax collectors. You can read some of the story in your history books. In 1857 the Indian Mutiny brought the East India Company to an end. But by that time it was in control over all the part of the country we now know as British India.

The property of the Company passed to the Crown, and Queen Victoria made a famous Proclamation to the Princes and Peoples of India. In it she promised the princes that their treaties and rights would be respected, and the peoples that there would be equal justice and religious freedom for all.

There followed years of peaceful and rapid development. Through the Indian Civil Service the Government of British India was carried on by men whose fairness and devotion to duty made them trusted by peoples of all races and faiths. Universities and schools were opened; railways and posts and telegraphs were extended all over the country; big irrigation works were put in hand; doctors fought against disease. At the same time British men of business gave their money, their brains, and their energy to the development of India's trade, which was greatly helped by the opening of the Suez Canal in 1869.

It is true that India brought to Britain great wealth and a great position in the world. But Britain also gave much to India. No doubt we have made mistakes, but in spite of them the story of Britain and India is one of which the British may justly be proud.

At the time of Queen Victoria's Proclamation Indians themselves did not feel that they were one people. They did not ask for the responsibility of government. During the next fifty years it was the peaceful influence of British rule, the use of English as a common language by the better educated, and the teaching of love of liberty in the schools which created the India of to-day and the desire for self-government.



18. PRINCES AND ELEPHANTS

When the king rules with justice his subjects prosper

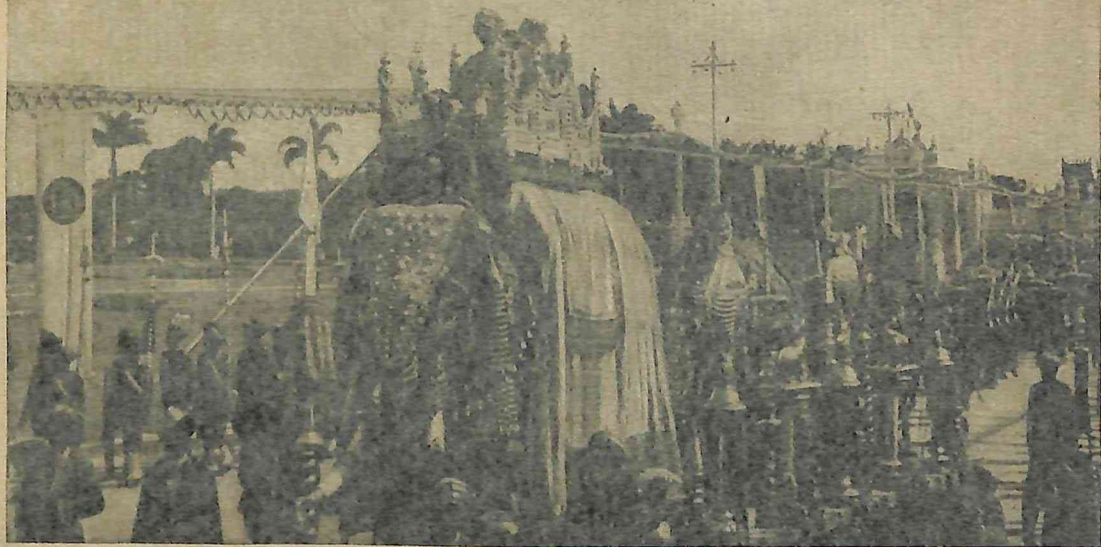
HINDUSTANI PROVERB

NEARLY a quarter of all the people in India live in the Indian States under the rule of Indian princes. They have never been governed by the British. The princes have kept their old titles of Maharaja, Raja, Nawab, and so forth. They are the descendants of the rulers with whom the East India Company in the eighteenth century made treaties and agreements. They all owe allegiance to the King, who is Emperor of India, but within their own States they still have autocratic powers. If the prince is a good ruler all is well. If he is a bad one and oppresses his subjects, none of them can prevent him. But in very bad cases the British Government steps in and appoints a new ruler in his place.

Many of the States are well governed. They have able *Diwans*, or Chief Ministers, and one or two are ahead of the British Provinces in health and education. All the more important ones are advancing with the times, and taking steps to give their peoples some share in government. In time of war the States have always helped whole-heartedly, and more than a quarter of a million of their subjects joined the Forces between 1939 and 1945.

Large and small, there are between five and six hundred States. The largest, Hyderabad and Kashmir, are each about the size of Great Britain without Wales. The smallest are no more than country estates of a few square miles. Two-thirds of all the people who live in State territories are to be found in the twenty-four largest States.

The richest and most important of them all is Hyderabad in the Deccan. It has a population of more than 16 millions. Its ruler, called "His Exalted Highness the Nizam," is a Mohammedan descended from the last Mohammedan governor under the Mogul Empire, but most of his subjects are Hindus. Hyderabad, the capital, is the fourth largest



[Photo : Associated Press

A wedding procession in the royal family of Mysore. The bridegroom rides on a magnificently decorated elephant



city of India, and far the largest in the Indian States. The State has a university, produces cotton and oil-seeds, and sends its coal and cement all over southern India.

Kashmir in the far north is thought by many people to be the most beautiful country in the world. It is famous for its scenery and its lovely flowers, as well as for its many handicrafts ; but it is a mountain country, thinly populated except in the valleys.

The two next richest and most populous States after Hyderabad are in the south of India—Mysore and Travancore. Mysore is often called the “model” State. It is certainly a very well-run State, spending generously on education and welfare work, and has many industries developed by means of electric power, including the gold-mining at Kolar. “Mysore is full of competent, clean, wide-awake young people,” said an American journalist on a recent visit. Every autumn at the Dasara Festival there is a wonderful Hindu procession, when the Maharaja rides on an elephant in a gilded *howdah* followed by state carriages, picturesque retainers, and warriors in armour.

Travancore is very much smaller than Mysore, but has nearly as large a population. It is in fact more densely populated than any other part of India, even Bengal. The coco-nut palm grows here to perfection, and is often said to provide in itself shelter, work, and food for the people, who thatch their houses with its leaves, weave the fibre of the nut into matting and doormats, drink its milk, and eat the kernel, which also yields valuable oil. Travancore and the smaller neighbouring State of Cochin, with its growing seaport, are the best educated regions in the whole of India. Half the people of Travancore can read and write. This is probably because women have always had great freedom and hold a high position, and because nearly a third of the people are Christians.

In contrast to the rich tropical country of Travancore, let us turn to the Rajputana States in the large tract of semi-desert to the west of the Ganges plain. This is the land of the Rajputs, the ancient Hindu warrior clans famous in Indian history. Many ballads tell of their courage and chivalry when again and again they strove to resist the

Muhammedan invaders. Though often defeated, they never quite lost their independence, and their fine old forts and castles still stand to-day. Jodhpur, the largest of their twenty-two States, is about the size of Ireland.

There is no space here to tell you about the Maratha States of Central India, of which the most important are Baroda and Gwalior ; or about other interesting States like those of the Sikhs in the Punjab.

It is in the States that you still see best the colour and romance of the old life of India. The princes are famous for their wonderful jewels and their splendid hospitality. They hold *Durbars*, or public audiences, according to ancient custom. Their peoples love gay dresses and magnificent processions with elephants. It is to the States that you must go to see the elephant in all his dignity, decked with magnificent trappings, and looking quite aware that no modern invention can replace him.

19. INDIA AND SELF-GOVERNMENT

INDIANS want to govern their own country. Wouldn't you if you were an Indian ? Lord Macaulay was a good prophet when he said in a speech more than a hundred years ago :

It may be that the public mind of India may expand under our system until it has outgrown that system. . . . Whether such a day will ever come I know not. But never will I attempt to avert or retard it. Whenever it comes it will be the proudest day in English history.

When that day first dawned we British were rather slow to realize it, we had become so accustomed to ruling India ourselves. It is true that step by step since early this century we have given Indians a greater and greater share in the responsibilities of government. But the change over to self-government is not a simple matter in such a big country with so many different interests to be considered.

We have certainly been too slow for the members of the



Indian National Congress, who have for years been demanding that Indians should be as free as other nations. Their leader is Mr. Gandhi, who has made a place for himself in the history of the world. To millions in India he is a holy man who has given up all personal possessions; and they worship him almost as if he were a god. He has tried to show other countries the power of what he calls "non-violence," which he uses as a method of fighting for his cause. At one time his followers, at his bidding, lay down on the pavements and in the roads, and refused to move; at others they disobeyed the law on purpose in order to be put in prison. Some people say that Mr. Gandhi is a saint trying to be a politician, others that he is a politician trying to be a saint. His "non-violence" has often led to violence and bloodshed. He says that this is because his followers have not yet learned enough self-control to be truly non-violent. Many of them have gone to prison, as he has himself, for long periods in the last few years.

But the Congress party, though it is the largest and most powerful party in India, is not the only one. The majority of the 90 million Mohammedans and the 50 millions of the Depressed Classes do not want India to be under the complete control of Congress. These matters have become very important now that India is near to complete self-government.

A great step forward was taken by Act of Parliament in 1935, when all the Provinces of British India became self-governing, each with its own elected parliament and Indian ministers. In the Central Government, called the Viceroy's Council, the majority have been Indians since 1941.

It was the British in the past who governed through the Indian Civil Service and who built up all the other services. They were only a handful of men among the millions of India, but they acted as faithful guardians and were trusted by all. They did not try to interfere with the customs of the people, but they did all that they could to rule wisely and increase the prosperity of the country. Little by little they have been handing over their charge, and the majority of officials, even in the Civil Service, are now Indians. In the Provinces British officials serve under Indian ministers.



But the final step—the handing over of the *Central Government* of India—is proving the most difficult step of all. It is difficult because it is so complicated, and there are so many different sets of people who must come to an agreement. Britain and India must agree. The Indian States must agree. How are they going to fit into a new pattern? Above all, Indians in British India must agree among themselves how the country is to be governed when the British leave. If the Mohammedans of the Muslim League under their leader, Mr. Jinnah, will not be content with anything less than *Pakistan* (see p. 20), British India may have to be divided in two. But nearly all other Indians are opposed to this plan and wish India to be kept whole.

In 1942 Sir Stafford Cripps flew to India with a new offer from the British Government, but for various reasons it was not accepted. The British realize that India has reached a stage when it is right and natural that trusteeship should come to an end. Britain is now anxious to see India taking her place as soon as possible among the self-governing nations of the Commonwealth and the world.

20. INDIA AND THE COMMONWEALTH

DURING the war India made an immense contribution to the cause of the United Nations. We owe her a deep debt of gratitude for the wonderful help freely given by so many of her people. She provided a great army and immense quantities of supplies of all kinds.

For nearly two hundred years Indian soldiers have fought side by side with British troops, and their bravery and splendid fighting qualities are well known. But from 1939–45 the army grew from under 200,000 to over two millions. And it was a voluntary army, the largest voluntary army in the world.

Before 1939 the men of the Indian Army came mainly from the Punjab, where soldiering “runs in the family” among most of the peasant clans. Many of them were Mohammedans, some were Hindus, some Sikhs. But



during the war men were recruited from every Province in India, as well as from all the Indian States. Most of the officers are still British, but a large number are now Indians.

Without the help of India early in the war we should never have been able to hold Egypt, Palestine, Syria, and Persia. This was said in a speech by Field-Marshal Lord Wavell before he went to India as Viceroy in October 1943. India's gallant soldiers, together with the brave Gurkha regiments, who come from the border country of Nepal, took part in nearly every campaign. Nearly thirty of them won the Victoria Cross. Sepoy * Kamal Ram, the youngest V.C., aged 20, won it in Italy when he crawled alone to attack and destroy two machine-gun posts, and saved a difficult situation at a critical moment by his outstanding bravery. Many such deeds were added to the Indian Army's proud record.

Compared to the Army, the Royal Indian Navy and Indian Air Force are very young. They were built up almost entirely during the war, but they did much gallant work.

As soon as the different political parties can come to a settlement about the new form of government, the great country about which we have been reading in this book will be able to take her position as "keeper of the peace and leader of prosperity, thought, and learning in the East." †

Our help may still be needed, since the India we know has been built up by British and Indians working together. But when India takes her place among the free nations of the Commonwealth, she will be mistress of her own destiny. It will be the duty of all of us, so far as lies in our power, to see that Indians are so treated that they will wish to remain in partnership with us. It will be for us to see that the old association and friendship between Britain and India becomes stronger and not weaker in the days to come.

* *Sepoy* means a private.

† From a speech by the Viceroy, Lord Wavell, on 14th December 1944.



BOOKS FOR FURTHER READING

- India in Outline*, by Lady Hartog (Cambridge University Press, 6s.)
Our India, by Minoo Masani (Oxford University Press, 2s. 6d.)
Introduction to India, by F. R. Moraes and R. Stimson (Oxford University Press, 3s. 6d.)
India, by T. A. Raman (Oxford University Press, 3s. 6d.)
The Land and Life of India, by Margaret Read (Edinburgh House Press, 2s.)
The Story of Rama and Sita, by Stella Mead (Oxford University Press)
What About India? by L. F. Rushbrook Williams (Nelson, Discussion Book, 3s. 6d.)
Indian Pageant, by F. Yeats Brown (Eyre and Spottiswoode, 8s. 6d.)

QUESTIONS AND THINGS TO DO

CHAPTER I

1 In order to get an idea of the size of India, put down its area in square miles, 1,581,410, and find how many times it is as large as Great Britain, with an area of 88,745 square miles. Measure the distance on the map between the ports of Karachi on the west and Chittagong on the east, and try to find two towns in Europe about the same distance apart.

2 Make a diagram to show roughly the difference between the heights of the great peaks of the Himalayas—Mount Everest, Godwin Austen, Kinchinjunga—compared with (a) Mont Blanc, (b) Snowdon.

3 Which of the three regions of India come within the tropics? Is any part of India south of the equator?



CHAPTER 2

1 Make some sketches of Indians in different types of dress, using the illustrations in this book and any other pictures you can find.

2 All the languages of northern India such as Bengali, Punjabi, Marathi, are derived from Sanskrit, just as several European languages are related to Latin. How many languages derived from Latin can you name?

3 The area of the whole of India is 1,581,410 square miles, and of British India 865,446 square miles. The remainder belongs to the Indian States and Agencies. What is their total area? Draw a diagram to illustrate these figures.

4 The four Provinces of British India with the largest populations are Bengal with 60 millions, the United Provinces with 55 millions, Madras with 49 millions, and Bihar with 36 millions. Which of these have populations larger than the United Kingdom?

CHAPTER 3

1 Collect pictures and photographs to illustrate village life in India, and write a title for each.

2 Try to make a plan of Mandu's village.

3 Can you explain why village houses are made of matting in Bengal and the south, and of mud or brick in the plains of western and central India?

4 The annual rainfall of Calcutta is 62 inches, of Delhi 26 inches, of Karachi $7\frac{1}{2}$ inches, and of Cochin 114 inches. Which comes nearest to the rainfall of London? Which town would you expect to be the hotter in the hot weather, Calcutta or Delhi? Why?

5 In Bengal the density of population is 646 per square mile, and in India as a whole 195. How do these figures compare with those for (a) England and Wales, (b) Scotland, and how do you account for them?



CHAPTER 4

What crafts are usually found in Indian villages? Explain their importance in the lives of the people. Should the Government give them special encouragement?

CHAPTER 6

1 In most of the Mogul buildings there are pierced stone screens in beautiful patterns instead of windows. Can you think of any reason why these would not be suitable for our climate? Why are they suitable in northern India?

2 What is the Taj Mahal? Who built it, and when?

CHAPTER 7

1 In Hindustani the word *bhai* (pronounced almost like "buy") means both brother and cousin. Can you guess why?

2 In India there are 13 million more males than females in the population. Do you know the corresponding figures for Britain?

CHAPTER 8

1 This tale has passed into the folklore of Wales. What is the Welsh story? You will find it in the poem called "Beth-Gelert" by W. R. Spencer.

2 What kind of animal is a mongoose, and what do you know about it?

CHAPTER 9

1 Make a diagram of a "tube-well."

2 How has the building of railways helped to lessen the danger of famine in India?

3. Can you suggest why canal irrigation is more suitable in northern India and irrigation from "tanks" in central and southern India?



CHAPTER 10

As a result of the Indian Grow More Food Campaign in 1944, five million acres were planted with millet instead of the poorer kinds of cotton, and three million acres of new land were brought under cultivation, mainly by making new wells. In what ways have we in Britain increased our home-grown food in recent years?

CHAPTER 11

1 Make a list of the Indian animals described by Kipling in the *Jungle Book*. Read *Toomai of the Elephants* if you want to know how elephants are caught and tamed.

2 Try to sketch some Indian animals and birds.

CHAPTER 12

1 Of the oil-seeds exported the most important are ground nuts, linseed, and castor-oil seed. What is the common name for ground nuts? Find out the chief uses of vegetable oils.

2 Why are cotton articles of clothing very important in India? In what parts of India would you expect woollen garments to be more important than cotton ones?

3 Which is the greatest coal-producing country in the British Commonwealth and Empire? India is the second, and the eighth in the world. Mention some of the others.

CHAPTER 13

1 India has only seven towns with more than 500,000 inhabitants. Name them, and the Provinces and States in which they are situated. Find out how many towns in Great Britain have a population of over 500,000.

2 The old cities of India were mostly centres of government like Delhi and Patna (now the capital of Bihar), or places of pilgrimage like Benares, and Madura in south India. Why is Delhi well placed as capital of all India? Draw a sketch map to show the facts you mention.



CHAPTER 14

1 Make rough sketches of some of the different methods of transport in India.

2 If you look at a map of Indian railways you will see a much closer network of lines across the northern plains than anywhere else. How do you account for this?

CHAPTER 16

Why is girls' education so important for improvement of health in India?

CHAPTER 17

1 What do you know from your history book about Robert Clive, Warren Hastings, and how the East India Company gained control of the greater part of India?

2 What countries besides Britain have settlements in India? What is the reason for this?

CHAPTER 19

Why is it very difficult to find a settlement of the problem of the future rule of India that satisfies all parties?

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